M 1442
Tuesday, August 6, 1968
UNION CREEK
Groups I & II

All set Jerry? I think it's all right. Does it register? Yea, all right. You can always say that when we talk tonight we don't have to talk as much in San Francisco and then when we're in San Francisco say we'd better talk now because then we don't have to talk too much in New York and it will be all the time the same kind of a question because I do not know why you want to talk t night and only there's one reason, that this is still Seattle day. We left there this morning, this is neutral territory, California cannot claim anything whatsoever and since Ross and Andy and so forth, David, Thelma, they want something to go home with. I understand there are several people in San Francisco who are a little angry and I asked Andy just imagine this bunch of people invading Seattle. What would happen to Seattle? It wouldn't be fair would it? And not only, he said, not only if several in San Francisco also would have come, it would have been much too much a little outing without considering what you might say Seattle is entitled. And from tomorrow on I will adapt myself to California conditions and then you can come and talk if you wish. The question of Clara Street has to be settled I think very soon. Is the tape of your discussion of Thursday with you and we can listen to it in the car tomorrow so tomorrow evening we can talk about it? All right. So anyone who has any suggestions about Clara and whatever you think and whatever you believe is the best and you can talk it over together. I would like to have a unanimous decision and if you want to know what the unanimity should be I can tell you what I think in order to make it more unanimous. We get out of there. I don't think there should be any argument at all. Those who don't want to go out have a little sentimentality and I think it is good but spend that on something else - on dogs and cats and

so forth. It has served a purpose. We spent a great deal of energy and thought, naturally feeling and emotional attitudes, money, time on building what there is now and apparently the neighborhood doesn't want us. I'll tell you the real reason why I think it's wrong. The neighborhood is not right because I'm afraid that there are going to be disturbances in the big cities and either you believe in that or you see it already or if you are not sensitive enough to it you will have to take the word of some other people who might think that there is really disturbance ahead because it still is in a disturbed time and this period starting with your trip to the Sierras which fortunately went in the right way and was partly instigated by these kind of thoughts . Don't think that we are finished with it and that for the rest of the year and perhaps even a little longer after the election there will be trouble. Not probably the trouble that you might expect like earthquakes because I don't think that that is so serious. What's much more serious to consider the state of human beings as they have to live together in a surrounding which was created by them. And it's interesting - we went by Crater Lake and the tremendous feeling one can get and the contrast - here is nature austere. I call it untouchable because it is a kind of a sight that when you are sufficiently emotionally inclined and you see it, for me it is, I said it to Ross in the car, it is like a spirit. She does not mind to be seen but you cannot touch it. There is something so strange in an experience when one sees this - the blue water, the colors of the rocks, the distance, perspective, austerity all around, definitely like a burned out something that has also fulfilled its usefulness and is there now simply as a proof that it has lived. And that is nature. You can say crude or in the raw partly and certainly not- not to be touched. As against that we have our industrial development and I said to Ross that if ever you think

in the presence of some factories and you don't like them, please think of Crater Lake. It is that kind of a contrast between a man who can actually contain himself and can be in the midst of all kind of industrial activity still remain within himself harmonious and that is the whole - all the time the problem of trying to find how to be in whatever new disturbs us at the present time and what is going to disturb even a little more. And it is for that reason that we talk because you have to prepare yourself. The time will come when it will be quite necessary not to fall into hysterics and that there is something in you that is much more solid and that you can rely on. That the aim of man when he lives is to try to find that kind of a silence within himself and that in that silence he has the possibility of a belief that every once in a while something of a higher nature is there and that can actually then at times talk to him and if he then is disturbed too much on the surface of his life he will not be able to hear it. This is the reason I would say for me coming and talking every once in a while now in order to establish a certain bond of fellowship of an understanding among the different people in a group so that we can then work together and that gradually out of this something more substantial can remain because you have to face that particular problem and young as you are the thoughts of destruction must occur to you every once in a while and definitely the possibility of changes and that not everything is going to be the way you would like it and that sometimes the way you have to adapt yourself to new conditions if you are not sufficiently prepared you will not be able to know left from right and after some time you will be in a chaotic state and then you become unaccountable and you will run left or right or backwards and forwards without having a chance of even remembering an aim that you might have when things are peaceful. And it is really the question of how can one,

in the midst of all this what affects us, remain a man contained within himself and knowing what he should do and that he can accept the conditions as they will be presented and which at times you cannot avoid and of course at times you don't want to run away from them because you have to face them as a man should face life that then there is something on which you can rely and with which you then can continue to live in life the way it ought to be lived by you without trying to change the conditions too much because the more objective you can be towards them, the less you're interested. It is the shifting of your interest - the shifting of the point of gravity which is now in your outer conditions - in that what is now ordinary relationships of things that sometimes are agreeable and sometimes much too difficult to bear and that for that you have to learn that regardless of whatever happens to you and whatever stupidity you have committed in the past that certain things now can be straightened and that you wish honestly to straighten them because if you don't wish it, nothing will happen and all the things will simply continue in exactly the same way and finally they will run you into the ground somehow or other and sooner or later and this ultimate end should not be if you believe in life because if life is life, it has no end, and if we call God endless there must be some possibility within man of understanding that to some extent that his knowledge has gone over to an emotional state and because of that he reaches an understanding regarding his life and that with this understanding he will then look for the possibility of being able to use it and that the using of that kind of a concept has to be such that it is clear to him at any one time when he is confronted with probability and most likely the possibility of himself having to face conditions which are a little unsurmountable and that that kind of . . . oh that nice little dog, aren't you a nice little dog . . .

It's that kind of possibility that you have to consider all the time because you never know . . . don't worry Patsy, it's only a dog and we're talking about things that are worth much more than dogs and it is exactly there where you find that you are disturbed by little things that are so much on the surface and that time you forget God. If it were possible for man to have something in him that constantly could remind him, perhaps like a hairy shirt if it is worn but when it gets worn out, the hairs don't remind you anymore. Any kind of a relationship on the surface of life will always become monotonous and it is time for each man to know when to stop and when to go, and then when he wishes to go, to know what he should do and when he does he must know in what way he will have to do certain things in order to reach a certain result. The clarity of that what you wish, of that what you make up in your life and you say this is the aim of myself, the purpose of my life that I want to in a very general way grow up or that one even says I would like to evolve also that has to be defined. First where the place is that you are now and then whatever your abilities are- what is the material that you have to work with, what is the real wish that you want to see to what extent that what you call material has a certain value for a certain purpose and that then you go ahead and leave alone that what is useless and already has functioned sufficiently like Crater Lake and now only can offer a reminder to each person who looks at it and say this is the way it was and this is the way it has brought itself to this point, now you carry on further. That's the kind of a task that one has and you have then a choice because each person carries on regardless of where he is and regardless of his age and he comes to a certain point and having experienced all the different factors of his education, He is confronted with a choice, which way do I now go. If you let things simply go by themselves and you do not want to assert any

particular control and you hope for the best and you let them, as we sometimes say, nature take its course, you do not really know where you will end up and only this hoping for the best is that you try to create conditions as well as you can and then you hope that there are not going to be any particular influences which you have not forseen and that you still can maintain a certain direction, but how often does it happen that you set out by trying to do something and that something happens on the road and you become interested in that exactly as when you listen to what I said and a dog comes and you listen to it and for one moment you are gone because the dog requires your attention. Our ordinary professional life and also many times your personal relationships require a certain amount of energy that you have to give it because otherwise you wouldn't live. You have to live on the outside world because that's where you were born. You grew originally from something that was a little deeper but you have already lost touch with it for a long time and now that what is surface, superficial existence, is practically all that you can be interested in because you don't trust yourself anymore even if you wish to go towards the essencd of yourself. And still that is exactly the problem. How far do we dare to go within one's self to uncover or to be adventureus or to satisfy your curiosity or finally to find something that is much more reliable and then when it is reliable that you make sure it's going to be more permanent. God is as infinity available for anyone who wishes. I've said many times that he has a telephone and you don't know the number but if you did know the number, there always will be an answer because God has infinate lines. He has a switchboard that goes around the world and there is no need because everything there is automatic that you have to be afraid that He won't hear you. There are amplifiers and all kind of instruments that will help Him to even understand the slightest whisper on your part. But you see you have to find the number first and

what are the digits. Industry has made it so complicated you hardly can call up someone without looking in a book. For God there's only one number. Three. And that you dial. Or maybe you don't dial, maybe you just lift the receiver and you sigh but you have to say "Three" because that what is three in you is the totality of yourself. You have to ask God with the posture of your physical stature, with an emotional kind of tonality and with a clarity, even if it is a whisper, of definitely saying what you wish. That is you have to be clear about an aim. You can say I wish to grow. You can say it if you wish to understand. You wish to become a man. You wish to see to what extent you have to work in order to help and lighten the burden of His Endlessness. You may wish to be able to help others and to tell them what is the right path or to be a guide for them and wait until they ask so that then you can say and point with your finger in the direction of objectivity, but which ever way it is, it always is required that you find out what is His number. And it is not given to you because the number three does not belong to the phenomenal world. It belongs to that what we call noumenon . It is a tri-unity and we know at most only two and the third one is hidden from us because we have never really dared to investigate. How do you find the third, that is the third part. When you look at your personality it is fairly easy to discover one part which is your body and also when you can talk or when you so-called can think,you discover a certain mental function, but where is your feeling? And when you approach God, where is your emotion. What is there in you that actually is that much alive which does not need primarily a form because this is a tremendous advantage of having an emotion that you already can dispense with the form. Surely your physical body is a form and the mind even as concepts of certain ideas is a form. Words definitely are a form. And your

emotional state. What is the form it takes when one looks at Crater Lake? How is one affected? And immediately when one says "How beautiful" it goes over into an expression. It is as if sometimes it is necessary that you have to find a word in order to satisfy yourself and that sometimes you believe that your emotions are not always there unless you can express them. And to stand there - and the real word is awe because awe means that I'm in a state in which there is absolutely no possibility of ever expressing it - I say it is sometimes speechless but you see in speechlessness I still think of speech but in awe there is something that takes the place of an existence in myself for which I have no word whatsoever and the attitude then in such a case that I am in the presence of something untouchable at the same time spiritual and that I wish with this emotional quality to reach it and to communicate with it so that then it can speak to me in its own language, an emotional language, I say feeling maybe, a realization of some kind of an effect of a force which reaches me by means of vibrations and to which I if I possibly can can be adjusted functioning like a tuning fork so that I become susceptible to that kind of vibrations which are sent out by the mountains of Crater Lake and that then I realize that when I cannot say what I really wish to say that it is uterly useless to say it because whatever I will express does not help the level of my emotions. It even degrades it a little bit. And to have an emotion which can stand on its own and is there in all its freedom of spirit - that what behoovs a man in the presence of that like many times when he tries to pray to God is that he is not able to say what he really wishes and that even the words, trying to get them out of his mouth, are not sufficient and he has to shut up because he knows it is not right and not becoming to him even to have that kind of a thought that he wishes to say certain things. How to pray to God. How to dial

that number three. It is the introduction of this emotional quality which is silence. Which for a man when he experiences it will know that at such a time he is as if nothing and then in that he knows that he has found a certain strength. But there is another requirement for that because when he is there and when he knows he is limited and when he knows that there is an impossibility of saying or even making a contact he still wishes to express emotionally what he feels and in order to wish to express it he has to send a certain force - a vibration rate - in a certain direction and he has to have trust that it will reach the proper place. Work will give you a certain amount of information which you can trust only when you verify it. The verification means truth. Verité - to make it truthful to you. And on that basis you can trust then whatever you are doing that that - when it gives you the truth - that that is actually what you wish. And to what extent you know that this kind of a truth will free you from all the different superficial influences on yourself again you have to verify it for yourself that when you dare to go towards the inside of your life and you want to live if possible at least at times there or that perhaps when you become more essential that you are looking for the telephone and you cannot find it as yet because it is not there, it does not belong as yet to the inner most and perhaps it does belong there and one does not know it and this searching, this is the period in which gradually it will be known to you that the number three is the number that you have to call. I say it depends on your emotional state, of your real wish to want to do something that you know is right and for which you don't have the strength because you're afraid of a variety of different things which might effect you and you think that if you do that and you follow what you know in your mind is correct that your heart will put up all kind of difficulties of trying to tell you that you really shouldn't because - because and because you will

hurt others or the associations that are connected with it will create a certain fear in you. And how to have the strength to say but this is the most important thing for me. What is most important really. Peace of mind and peace of heart. Equilibrium in man. A relationship between his mind and his body, that is that what he thinks and that what he becomes active in and the central point of that kind of a balance is in his emotional state. We simply call it neutralizer. Neutralizer means that I neutralize all forces which will draw me one direction or another. That's the meaning of a neutralizing force. It also means that when the force is actually neutralizing it has to be a force, otherwise it could not counteract two other forces. I cannot just sit and hope that the forces will balance each other. It would be fortunate. It does happen once in a while at a moment when one realizes one's existence that at that moment the two forces, one pulling you up and the other dragging you down, are neutralized by accident. And for that reason such a moment in which apparently the mind stops and in which one is as if incapable of moving that then one realizes in that moment the possibility of a neutralizing force which gives you definitely the sense of being alive without manifesting. This is the characteristic of an emotional state. An emotional state takes hold of you and forces you to be quiet. It forces you not to wish to do anything. It forces you not to wish to have a thought or a definition or a characterization of that what you feel. It is a state of being which reaches towards that what is the level and the totality of one's being and the way it should be. It is a connecting link with a level of being for a man which is different from the ordinary existence in his unconscious state and having the three centers functioning. It is the only means - an emotional possibility for man to grow away and to be free because of the verification of that what is

solidity. That what man is in his strength will give him the place where he can be and when his being is once and for all established without fail, so that he need not question that any longer, something in his mind is free to consider the possibility of further growth and that that will give him the road - the indication in his mind which way to go. Last night I talked about a little church tower which was different from the rest of the houses in the village and it is that kind of a pointing towards the freedom from earth which man really wishes and that his first question if he could ask it of God would be which is the way. How will God tell him. Because you see I ask something from a direction where I believe something will be which will hear me. And simply to illustrate it for one's self I listen to where the voice comes from and then I say now I know where you are. Sometimes the voice comes from heaven. It is far away from the earth. And then I know that I have to get away from the earth in order to find the source of the voice. And sometimes it is within one's self. It is a realization of something existing within one's self, deep down in the center of myself - the magnetic center - that what I really am, the source of my life, that what has remained and was never touched by the form of myself, that what was created as a continuation of life before I even was conceived and it now has, to some extent, crystalized for my benefit to indicate where is this which at times when it is called upon will act as a functionary of God. As if that ambassador is within man and then speaks in his name and then says towards the inner world. Work means that I start to develop in the direction of what is outside to try to understand the rest of the universe and at the same time that there is a progress towards the inner sections of my life and gradually reaching the holy of the holiest within. That what I go through in both cases, or rather where I say good-bye to that where

I now live, is the periphery of my life. It is the outside skin as it were of the earth. It is that that I want to leave and I can go either direction and it doesn't matter. And the interesting thing is that it becomes simultaneous. Because it is at that time that the macrocosmos and microcosmos become one as a replica like distances which are measured on the scale of an arc are always united in the angle with the two lines make. It always is the same. This is the principle of life for man. That regardless of his development, regardless of the forms he takes on, regardless of his manifestations that always this life is there and that it is the problem for man to discover it. One can discover it when the unity of the three centers centered in the balance between center one and center three and this emotional quality which will give the balance which in itself when the other two are moving up and down does not really move. This is the idea of the balance. There is a stability in the point of a scale where the arms may go up and down but at the central point it stays at the same level. It moves a little bit because it's a little attracted sometimes one way, sometimes the other but it always counteracts each other because there's a force which is able to stay and can neutralise the influences of outer life with the influences of inner life. If you can only remember the simplicity of that little bit of an example whenever you are now confronted in ordinary life with problems that upset you, that you have to be in balance and that that what you must do, you must do. And that the only time you will do it is when there is a command from your mind which sometimes knows very well what is right. A command to your feeling, if you can to your emotion when it really counts, so that that order is given to supply the troops or the army to enable you to become active regarding the thought and force then by this neutralizing force the activity will take on the pattern of

that what is right as far as your mind can tell. Then one does because one does not wish to stand still. If you stand still you go down. There's no question about that. Everything will be destroyed in time and as long as you remain in time, you will be destroyed. When you are not in time, that destruction will not take place. When I look up to the possibility or impossibility of that what I should do and I have fear, I try to stand still and come to myself and in that attempt of trying to see what I am and to accept the condition as I am I stop time for me for one moment and that moment becomes for me a realization of infinity. If it is continued, I see how God proceeds. I see how life could become. I also know where it must lead to. I also know that whatever I have done towards the past that I have now said farwell to it and will not have this past constantly enter into me as guilt. I will be free from the past because I have made my plans for the future and I will live in this present moment - I say forever and ever if I can. It is the holy wish which belongs to the law of neumenon. It is the return to a phenomenal world which then at times only gives me a memory so when I say there are lots of factories with lots of smoke and a lot of noise, that then at such moments a memory of Crater Lake can bring back something of that what I really am so that I am not entirely taken by the outside world and if at such a moment I can say "Here I am. I know I am here. This is me. I know it is me. This I wish. I know I wish. This I am. So I am." These are moments in which you can work on yourself. These are the times in ordinary life that are available for you. These are the little nuggets of gold that are spread around somewhere for which you can dig and every once in a while you will uncover a treasure. And one treasure is enough to give you a taste. One star is enough to tell you what light means. It may take a long time before the dawn appears and maybe for

a long time you have to be satisfied by some stars and perhaps you will feel a little bit more at home if you know some of the constellations so that you can recognize experiences. But when finally the sun rises above the horizon, it is the horizon of your world which is then lit up and although one knows that a period of gestation is still necessary, the concept of God rising or the sun appearing is then a fact. And the dawn, the period of twilight in the evening, the dawn in the morning is the gestation period until birth when the totality of the sun is above the horizon of your world and then it has become part of you and will stay with you the whole long day of your life.
We will talk some more in detail about what to do in work and A-B-C, intuition, consciousness and conscience, what man is when he has a will, how he should learn to become objective, how he should respect that what is his life within him and what should be his proper attitude towards asking what he wishes as a fulfillment in his life. We will talk a few more times you know. There will be opportunity enough and of course you can ask questions but you know how it is with questions. When I talk you know that in this kind of a talk all questions are contained. That it is never a question of answering a question because that satisfies, I would say almost at most, what is in your mind as a question and sometimes it may touch you a little bit emotionally but when you don't even hear the question, you don't hear the answer but when there is something created in you in the proper attitude towards wishing to receive and that kind of openness you go home in silence because your question was not answered and thank God you did not even formulate your question. You don't need it. What you need is life and what you need is a wish to continue. And what you need is courage to live. And what you need is whatever there are of ordinary thoughts to follow them to a logical conclusion and then to

trust yourself that that what you have said is as good as your word in truthfulness and in sincerity and in humility. Wishing to be what a man should be for which he prays and for which he then expects an answer because his prayer has been honest and it has been three centered and it was directed by means of his emotion in the direction where he thinks God is living.

So tomorrow maybe we continue. We say good-bye to Seattle. We wish them of course a good trip. We should be much more in contact with each other. You all need it. You need stimulus. You need exchange. Sometimes you need an argument. Sometimes you need a little disagreement. Sometimes you need emotional energy to be spent. It is necessary because there you will find your life. Never mind if you are wrong every once in a while. It doesn't really matter very much. But if you are alive, that is if you actually have a wish to continue to live, then you will find a certain way and I hope that between Seattle, ultimately Portland, Eugene bridges towards San Francisco. From San Francisco extending again to Los Angeles, San Diego, Big Sur, San Jose, Berkeley, Palo Alto - you see already quite a number of things you can count on the fingers of your hand. It has to expand. You know children it's necessary to realize that there has to be a bondage between us. That you have to help each other. That you have to understand and learn to understand each other. That you really can feel for the existence of each other. That with that you can go home and even then in your thought that you will not lose the contact. That you even at times can produce a contact without seeing, that is when your emotional state is such that it can send out rays of vibration towards those you care for. I hope we'll have it soon again that we can meet. Maybe in October. Maybe then a little longer. Who knows what we can do if we set our mind and our heart to

it we can do a great deal. The only difficulty is that we don't want to waste time because time becomes very precious when it is going to be dead. So I'll see some of you tomorrow - tomorrow morning already. There is no reading tomorrow. We need our time to get ready and to leave fairly early so prepare everything tonight so that we don't have too much fuss. At most tomorrow a little cup of coffee. No breakfast. If you want breakfast, take it on the road. Let's get. You see when we make our own mind, when we make it up, then we go. When I say I'll get up at six, I need half an hour to dress, then I'm ready to go, you must go. Don't ever loiter. It is so useless. It is such a waste. Be deliberate. If you want to be slow, it is all right but no loitering because that is aimlessness. But when you do, you do. When it is yes, it is yes. When it is no, it is no and let it stand as no. At least you will know it. So have a good rest and any washing of dishes. I'll see you tomorrow morning. We get up at six o' clock. It means all of us. No exceptions. And we dress as soon and as fast as we wish - as much time as you need - as much time as your companions of the car will allow you because we have to get out as soon as we can.

Good Night now.